9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

731 Gnadenhütten affair. A score or so of families settled on the
167 Clinton River northwest of the site of Mount Clemens on land belonging to the Chippewa. They lived there from 1782 to 1786. In the latter year they moved to Pilgerruh near Pittsburgh, then to Pettquotting, and finally in 1791 to Canada. A few families returned to the Tuscarawas in 1798.

167 In the meantime the "heathen" Delaware were settling in
657 western Indiana, principally along the White River. In 1821 these were moved across the Mississippi by the Federal Government to a reservation near Leavenworth, Kansas. There they were joined about 1835 by a band of Delaware which had removed to Missouri in 1789 with the permission of the Spanish Government, and by 1820, after a sojourn in Arkansas, had moved to Texas with a Shawnee band. In 1867 the Delaware sold their lands in Kansas and bought rights as members of the Cherokee Nation in Oklahoma. A small party was living among the Caddo and Wichita in south-central Oklahoma when the "general severalty act" authorizing allotments was passed in 1887. This group received allotments as members of the Caddo and Wichita groups with which they have since been incorporated, while the majority in northeastern Oklahoma received allotments as members of the Cherokee Nation.

161 We have no estimates of the number of Delaware at the time
162 of their first contacts with the whites when they were living in a fairly compact body. Since then they have been scattered and connected with other tribes, with only an occasional village composed solely of Delaware. In 1824 their number was estimated as 1,500 in Kansas and 650 in Canada and scattered through New York and Ohio. In 1910 their population including the Munsee was about 1,850, of whom 895 were in Oklahoma, 55 in Kansas, about 250 Munsee with Stockbridge in Wisconsin, and 619 on three different reserves in Ontario. The 1930 figures show a slight decline, with 874 in Oklahoma.

CONTACTS

177 In their original habitat and during their migrations, the Delaware have been exposed to different types of white contact.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

These may be characterized by relative size in the following chronological order. 177

1. Until 1638. Contacts with only occasional trading ships.
2. 1638 to about 1700. Entire Delaware communities in contact with smaller white communities.
3. 1700 to 1750. Entire Delaware communities in contact with larger white communities.
4. 1751 to 1821. Contacts mainly with missionaries and traders.
5. 1821 to about 1850. Reservation life, contacts with government officials, missionaries, traders, and smaller white communities. [657]
6. 1850 to 1938. Delaware families on individual tracts and allotments, no longer in communities, in contact with white communities, and after 1890 surrounded by them.

At only rare and brief intervals, like the French and Indian War and the Revolution, were the whites openly and militantly hostile to the Delaware. Their contacts aside from these exterminating expeditions were responsible for the following types of effect. 648 177

1. Introduction of new ideas, materials, and techniques, with possible supplanting of the old ideas.
2. Introduction of other Indian elements through traders.
3. New tribal contacts through moves forced upon the Delaware whether by administrative action or otherwise. [167]
4. Change in habitat, due to destruction of game, forests, etc., and settlement on reservations and allotments.

It should be pointed out that not only did the white contact range through various nationalities—Swedish, Dutch, English, French, German, and American, but white culture as a whole was also changing through the centuries of contact. The most striking aspect of this evolution was probably in technology, but the changes in attitude towards the Indians and the changes in administrative policy were also important.

In their first historical habitat the Delaware were almost surrounded by closely related tribes—the Munsee, Mahican, Nanticokes, Conoy, Manhattan, and other members of the Wap- 133 177

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PART IV

114

Baptist Delaware Mission,
Kansas T. June 9, 1859

I left the Shawnee Mission (Friends) yesterday morning and reached here the same evening. I crossed Kansas River at the Delaware Crossing, about twelve miles above its mouth; and was so fortunate in point of time as to be there on Payment Day, which is the annual gala day of the nation. As I had never seen a government payment of Indian annuities I was, of course, very glad that it happened as it did. After spending about four hours as a spectator of this curious scene, I went on to the Mission. Today Mr. Pratt and myself went down again, and spent a few hours, the payment still going on, but so near completed that they expected to finish tonight. We have just returned somewhat fatigued by the ride, as the day is warm. Some account of the payment must be given, although it is one of those scenes which should be seen to be appreciated. The amount paid was universally large, it being no less a sum than $78,000 to something less than 1000 people all told, men, women and children, and was paid in gold and silver. In January 1858 the Delawares numbered by census 988. At the present June census their number is but 941. These figures were given me by Mr. Ford, a merchant of Lawrence, who stops here and is looking after the accounts with the Delawares. I supposed the nation was not diminishing, but rather on the increase

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[648]

[450 (A)]

[*Payment Day*]

657 527 The place of payment was centrally located but a most inconvenient place in itself, as it was upon a side hill with very rough ground all around it. The only recommendation was the eight or ten houses which made up the settlement, and furnished shelter for [439] the goods of the traders, who are inseparable from all payments. The number present was large, just as many of the Delawares as could possibly leave their homes, with a single one behind in some cases to watch the premises. About 800 were present and some Shawnees from the opposite side and perhaps 100 white people, including traders and spectators. I arrived about 10 A.M. and the paying out commenced about 1 P.M.

291 177 The Indian women were all dressed out in their best attire, as this is the only occasion that ever brings them together as a [527] people. We saw the fruits of the sales of [657] previous years, and some of the present, in advance a few hours of the time of pay- [439] ment, as the traders are eager to commence their work at once. In the first place the Delaware women have usually dropped the Indian skirt, and put on the long dress of the white female. I thought I saw a skirt upon an elderly woman, although it was covered up with a gown. Their dresses are of all colors, and some of them of rich materials. A few were dressed in colored muslin with silk shawls, and looked quite becomingly, but the most of them were, strange to say, dressed in silk gowns, some of which were brocade patterns of rich brocade silk, some were black, these looked the best. Some were crimson and black, some fiery plaid; the most of them were in bright colors. Over these they wore silk shawls of every color and shade, most of them fringed. They were expensive silk shawls of good

[750 (c)]

291 who speak our language and have the man-
[191] ners and address of gentlemen. Some of the
old men and some of the young men had on
colored calico frock coats of the most gaudy
[302] colors. Many had vermilion on their faces,
thus giving them a low appearance, and I
saw a few girls with spots of it in their
[301] cheeks. One man I saw with a silver orna-
ment in his nose, which covered part of his
mouth. Many of the men wore leggings with
a wide side projection, ornamented, and
the breech cloth, over which they wore a
vest or shirt, and perhaps one of the frock
coats of calico above named, with head
bands of bead work over the shoulder and
meeting in a large bead work pocket on the
right hand side. As a body I should think
the men inferior to the women.

454 The Delawares have a million and up-
648 wards in the national treasury at five per
cent interest. Their regular annuity is
[657] $50,000. The present is a part of two pay-
ments, I understand, and is larger than
usual. There were several stores full of
443 goods, and a great many stands out in the
open air with the protection of canvas. The
492 great show of all was in saddles and bridles,
of which I presume I saw of saddles alone
[435] 150; the price ranges from $15 to 50 dol-
lars, the ordinary being $22 to $25. They
are the Mexican saddle, made at Westport,
Mo., and the kind usually used in Kansas
and this part of the west. It has a high pom-
mel, wooden stirrups usually, which are
easier than metal for long journeys, and a
well stuffed and quilted seat, with a high
rear plate. They are far superior to our
eastern saddle for riding.

439 The assortment of goods was creditable
to the good sense of the Delawares, as the
supply was adapted to the demand. Grains
of all kinds, tin wares of all kinds and at
reasonable prices, in fact they could not

[#51(A)]

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439 make anything on this article, wash tubs and washboards, coffee mills and household articles, calico and muslin goods. The chief take in was in the jewelry of which large and flashy assortments were exhibited, some of it looking extremely well; salt pork, flour and bacon were also offered. The trading, however, was not brisk, and I think was pretty much a failure, the reason being that Wyandotte and Kansas City are within easy reach, where they can buy cheaper and at their convenience. The
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[181] trader's chance lies in the weakness of the Indian before temptation, and his slight
D
452 regard for money. As the payment was de-
443 layed more than a day beyond the time, I noticed some of the Indians commenced moving up to book account in advance, which the traders favored. I saw two of them this afternoon arranging [?] payment in the Indian tents, and getting it, and I have no doubt doubling the amount in footing it up, or increasing it largely. They have to pay for a trader's license $25 to the agent, and unless they speculate in some way, they must make a failure on their sales.

D
273 I saw no whisky nor ardent spirits of any
657 kind, and consequently no drunkenness or quarrelling. After it is all over tonight and the payment is over, and the government strikes its tent and moves off with the wagon marked U. S. and the small file of soldiers sent to protect the specie, the whisky will show itself, and the pockets of the remaining Indians who have any money will be picked. There were more white men around today than looked well for the Indian women.

Shawnees Uncles to the Chippeways, etc.

S
648 Buraseau told me that years ago the Ojibwas, Pottawatamies and Ottawas took the

15:Morgan E-6 (1859)1959
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[54(A)]

D 346 in the center so as to separate the boys and girls, although they are as yet all together. There are numerous outbuildings, as a farm is carried on in connection with the school of about two hundred acres. The buildings D 872 were erected a few years ago with school money belonging to the Delawares, and is [657] supported with funds in the hands of the government reserved for that purpose.

D [797] The children are clothed, boarded and [657] taught by the Mission, and the government allows $75 per annum per scholar. They have two terms of five months each, and the children are kept in school about seven hours per day. They study reading, writing, and spelling, geography, arithmetic, with blackboard exercises. The scholars are mostly young, those now at school ranging from 6 to 18 years. They look well and healthy and free from sore eyes, and are decently and comfortably clad. This is the true system of Indian education, beyond a doubt, and this school is by far in the best condition of any I have seen. We see here New England cleanliness, system and good management. I did not visit the Mission S 872 School of the Methodist Southern Board 797 among the Shawnees. It is a large and flourishing school, I believe, but complaints are made of the principal of unfairness, of avarice, etc. He has made himself rich and also the Mission, they having secured by treaty between about 2000 acres of land, and at the same time he was active to prevent Friend Harvey from selling his Mission farm of 200 acres, evidently desiring to break up the Friends Mission.

D Mr. Pratt commenced his missionary life 797 22 years ago with his present wife then 20 years of age. He was accepted as a missionary to Burma, but was requested to fill temporarily an Indian Mission then vacant among the Stockbridges near Fort Leaven-

[455 (B)]

614 have expressed themselves in favor of the
622 person nominated. If they disagree, I have
623 not ascertained how it is adjusted. After the person is agreed upon, then all the chiefs meet in council and perform the ceremony of investing him with his office.

622 The war chiefs are selected and made such by the Head Chief without consulting the people, but not so with the Head Chief.

241 The Delawares are very well advanced as agriculturalists. When Mr. Pratt came
342 among them 12 years ago, as he informs me,
177 they were living in bark houses. Now many of them are living in frame houses two stories and 2½ stories high, some with a veranda in front the whole length, and they have good barns and outbuildings. Some of
231 them have herds of cattle from 25 to 100
422 and have from 5 to 20 swine, sheep, wagons, and all kinds of farming implements. Their future prospects are certainly very flattering if they push on as they have here. Their
648 women are interfered with a good deal by
563 the whites, and they are quick to marry
557 white husbands, as they seem to regard that as advancing. It would be so were their husbands respectable.

657 With their large annuity of $50,000 per annum, the best timbered lands in the state, and sufficient of them to give them all large farms, there is no reason why they should not become both agriculturalists and respectable citizens of the state. When they
000 become wealthy farmers as some of them now are, their children will intermarry respectably with our white people, and thus the children will become respectable and, if educated, in the second and third generations will become beautiful and attractive. This is to be the end of the Indian absorption of a small portion, which will improve and toughen our race, and the residue run out or forced into the regions of the mountains.

15:Morgan E-5 (1859)1959
NM7 Delaware NM7
[8 55(c)]

000 595 183 tains. There are two cases of *polygamy* here. Two well known Indians have two wives each. The Delawares are opposed to it, and are inclined to make a fuss about it. But I suppose it is an old Indian institution and they cannot make a law against it. If it was contrary to Indian law they would not admit the children of both mothers to annuities. As it now stands, their annuity is a bounty on children. I think the Delawares are tempted by their annuities.

● 657

Religious System of the Delawares[91]

776 William Adams, Del.

The Delawares believe in a Great and in an Evil Spirit. They also believe in a number of subordinate spirits, some of whom are waiting or ministering spirits of the Good and some of the Evil One. Among the waiting spirits of the former are the following.

776 821 1. Kaka-sha-ha-no-hase, the Spirit of the Whirlwind. He is represented as having the form of a man and is called Grand Father.

2. O-we-ya-la-so, the Spirit of the Wind. He is represented as having the form of a man, with long streaming hair, so long that it sometimes gets entangled in the trees as he rides along. He is called Grand Father.

3. Pate-hoc-hoo-weh, the Spirit of Thunder. He is represented as having the form [825] of a bird, an Eagle, called Grand Father.

776 823 4. Wa-o-tun-oo-wase, the Spirit of Water. She is represented as having the hands of a woman, and the body, but ending in a fish's tail. She is supposed to dwell in every drop of water as well as in every river, creek, lake and stream, and sometimes to be a punishing spirit. She it is in cases of drowning who pulls the person under the water. Hence her name means "Pulling Down far Under."

776 [824] 5. Has-gueme, the Spirit of Corn. She is represented as having the form of a woman, and is called our Mother. She can foretell